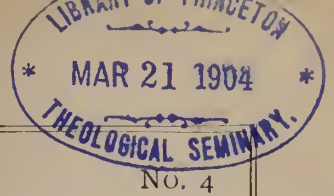


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No. 4

THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

APRIL, 1904

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXV.

APRIL, 1904.

NO. 4

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE effects of popular Hindu religion upon the life are most injurious," an eminent missionary tells us. "No other form of religion, not even the most exaggerated phase of Pharisaism, has so emphasized the formal element in the religious life. Popular Hinduism is impure, the majority of the temples in India containing symbols which put to the blush ancient Baal worship. It is well known that portions of the Sacred Books are so obscene that the English Government restricts their translation."

SCHOOLS for girls (writes our missionary Miss Costellow), have been established under Hindu management in Calcutta, and by giving expensive prizes, or intimidating the parents, in some cases they have succeeded in getting children from our schools. It is a fact worthy of note, that after a few weeks many of them at their own request have been allowed to return to us. The establishment of these schools is not altogether a matter for discouragement, as it proves that the heathen fear our influence upon their children, who have during the year confessed boldly before their companions their faith in Christ.

THE Bishop of Worcester thus speaks of the great importance of women's work in the mission field: "It is now gener-

ally perceived that there can be nothing of more transcendental importance than the development of women's work. The whole possibility of the Christian religion taking hold of such a country as India, depends on getting at the hearts of the women, and that depends upon women workers. The progress of religion depends on what is going on in the hearts and minds of the women, and nowhere more so than in India; and the advance of Christianity there will be very slow, until a rear-attack is made upon that in which the whole social system of the country is imbedded—the Zenana."

IN Poona, the Maharatta Educational Society maintains a Training College and School for high-class Indian girls, under the successful leadership of Miss Sorabjee. Lady Northcote wrote after an inspection in the school, "I was much struck with the keen expression of interest on the faces of the pupils and their high level of intelligence and attainments."

PHOTOGRAPHY has been recommended as possible of accomplishment by the women of India, and a Moslem lady who has been successful in taking speaking pictures in and about Bombay has written suggestive articles which may instruct and stimulate Zenana ladies in this direction.

CHRISTIAN converts in Ikoko Congo, are noted for their liberality to the work of the Lord. "The Sunday collections of 54 members and other offerings have supported seven poor people. The church voted for the work in an out-station a surplus of 35 dollars. In so doing they were practically contributing to foreign mission work, giving gladly of what was their own to send the Word into the regions beyond."

IN EASTERN LANDS

CHINA — SHANGHAI.

A CHINESE HOUSE OF WEALTH.

By MISS S. D. DOREMUS.

A PROFESSIONAL visit gave me an opportunity to accompany Dr. Elizabeth Reifsynder to the house of one of her wealthy patients. The contrast was so great to the homes of the poorer classes I had visited, a description may give a more intelligent idea of different conditions of China. An equipage built after Western models was sent for "the skilful foreign Doctor," and the attendants, arrayed in livery of chocolate-color faced with green, gave a suggestion that Occidental customs were at least worthy of imitation.

A long drive through narrow, crowded streets brought us to a high wall, where an unpretentious doorway led into a hall, with small waiting-rooms on either side. A series of courts, separated by elaborately carved partitions, displayed corners ornamented with green and yellow porcelain figures of dragons and snakes, in which the Chinese eye delights. The upper part of every partition was lighted by a thin lining of oyster shells, set in squares, while rich silken lanterns of every hue adorned the eaves. The courts, paved with tiles in fanciful designs, were made more attractive with blooming plants and here and there jars of gold fish.

On one hand we passed the principal reception room for men, a richly carved table serving as an altar for vases of incense, while at the back, the ancestral tablet of red lacquer and gold letters conspicuous in every Chinese dwelling, denoted the universal worship of the Empire. The seats of ebony inlaid with pearl were ranged against the wall near the couch of state, a magnificent affair in the same style, with embroidered cushions suggestive of comfort and ease. Small tables in front were used for serving tea, the required mark of hospitality and welcome.

As this house contained two hundred persons, many courts were passed before reaching the staircase with carved balustrades leading to the women's apartments. It is considered a mark of Heaven's favor when several generations inhabit one dwelling,

and when five are found in a house, it is reported to the Emperor, who orders a memorial gateway erected in commemoration of the fact.

Houses in China are devoid of conveniences for heating, and doors and windows stand open in winter to admit every ray of sunshine. Additional clothing protects the body, and a common expression to denote the temperature of the day is, "It is three or six jackets cold," the extreme point being reached with twelve garments.



COURTYARD OF TSUNGLI YAMÉN AT PEKIN.

Ushered into the guest chamber for women, the first thing which excited surprise, because most unusual in China, was a Wilton carpet spread on the tiled floor. In the bedroom a large foreign bed with a spring mattress was another innovation on Chinese custom, which the young wife explained was due to her husband's long residence in San Francisco. Evidently for him the "Celestials" would do wisely to engraft on Chinese civilization even some of the comforts known to the "foreign barbarians." Here the mosquito nets, imperative in China, were adorned with gaily embroidered silken borders. Seeing the universal exclusion of the sexes, and the inferior position relegated to Chinese women, one realizes what a man means when he calls his wife "the mean one of the inner apartment."

The step-mother of our hostess sent apologies for a delayed welcome, as her toilet,

an intricate affair needing two hours, had not been completed. Of all the women seen in China, this lady of the house when she entered, impressed me as a fitting exponent of Oriental beauty. With her delicately painted cheeks and lips, and wonderful arrangement of hair, with pearl pins setting off the bands and bows, and a rose-colored japonica at one side, she looked as if she had just stepped from the frame of an exquisite porcelain picture. Her plum-color brocade garment, with buttons of gold stars and diamonds, was just long enough to display her unusually tiny feet encased in shoes richly embroidered in the colors of the rainbow. Her dignity and grace, notwithstanding the disability of impaired motion, would have made her remarkable in any gathering.

A dainty feast had been furnished for us from an Italian restaurant, as it was feared that Chinese delicacies were unknown to strangers. Conversation centred about two blooming little sons, the delight of the family, and who through Dr. Reifsynder's well-known skill, had weathered many an attack of infantile disease. A visit from a traveller was an event unknown in this household, and questions on American women and their privileges were asked with pertinent interest, and discrimination, considering their limited mental horizon. Farewells were gracefully given and as we thanked the hostess for hospitality, she quickly replied with true Chinese etiquette,—“We have grossly insulted you.”

As this dwelling was a specimen of millions of homes in China, the question naturally arose, “How do these women of wealth and ease spend their days, and what breaks the fearful monotony of their existence?” One of the best answers is given by Rev. B. C. Henry in his valuable book, *The Cross and the Dragon*, proving the social barriers which surround the heathen women of China.

“The separation of men and women is a permanent barrier to all true social intercourse. Where circumstances permit, the women are secluded. In the houses of the wealthier people, they have their own apartments into which the men may not enter. Here they spend their time often in listless idleness, in superintending the details of household work, in sewing or embroidering, at which many of them are exceedingly

skilful, in making dainty little shoes for their pinched feet, in dressing their hair and beautifying their countenances, or in



A HOUSE IN MANCHURIA.

cultivating long finger-nails, which they are careful to protect by silver sheaths at night.

“When a man receives calls from his most intimate friends, his wife and daughter never appear; they may be behind curtains listening, but remain invisible. Such a thing as a party where ladies and gentlemen sit down together would shock their sense of propriety beyond recovery. The whole system is based upon a low and utterly unworthy estimate of woman.

“The crucial test of any religion or civilization is found in its estimate of and treatment of woman, and judged by the high standard with which we are familiar, China both religiously and socially falls short of the mark. No class of people ever needed the comfort of the Gospel more than the women of China. Many when instructed in it, learn for the first time that they have souls; they learn the meaning of life, and their sordid round of toil is cheered by the thought of One who cares for them; the mother-love crushed out by superstition is revived, and the dread of a thousand evils gives place to a confiding trust in the all-wise Father.”

That these circumscribed women have a great future when the worship of Jesus becomes universal in that vast Empire, no one doubts. To the eye of faith a new China is being evolved, and the mission

schools like ours, where Christian training is conscientiously pressed, have proved the most potent force in expanding minds, as well as touching hearts with abiding influences following in the wake of Christianity.

JAPAN—YOKOHAMA.

CHRISTMAS CELEBRATIONS.

By Miss JULIA E. HAND.

MISS PRATT and I spent a good part of the winter holiday visiting the various Christmas festivals and hearing the Sunday-school children give their carols and recitations. We went to our little station at Hayama, where they had their first Christmas, and a very lovely feast it was. The Christians said it was the first time the Saviour's Birthday had ever been kept there, and they wanted it to be a beautiful and memorable time. After a religious service they had a pretty little tree, gay with Japanese ornaments, with a gift for each child in the Sunday-school; all provided by the native Christians.

One of the Yokohama festivals I visited was held in the home of our milkman, who is a humble, devoted Christian full of good works. Some time ago he asked if one or two Bible women might not come and start a Sunday-school in his house. They were glad of an opportunity to open a new work in a needy place, and now the school has a membership of seventy, which is all that the room will hold. They had a very pleasant entertainment, and I had a talk with the milkman, who is full of faith and good works. He sees so much need everywhere for work among the children, and longs to see new schools opened.

Another of the Sunday-schools we visited interested me, because the children themselves had decorated the room beautifully. After a little service of song, with a great many Scriptural recitations—for the Bible-women all teach their children to memorize a great deal of the Bible—there were all sorts of quaint and merry exercises, which had been arranged by the children themselves. This Sunday-school is the first for which support came in answer to my appeal, and the Bible-woman who teaches it is one of our best workers.

Another little school that interests me very much is held on the hill, and I am greeted by little bobbing figures, often with

a baby on the back, who forget they were ever shy, and call out "Good-day, Teacher!"

We have opened a woman's meeting for the mothers in this school, and have quiet, attentive audiences. Most of the women are very poor and very ignorant, but the Bible-woman who has charge of this work is teaching them the truth simply and clearly.

Miss Pratt and I went to the country and worked in two villages. In the first there are 170 children in the Sunday-school—the largest Sunday-school in Japan, I think. The Bible-woman gathered them together on the afternoon of our arrival, and they went through their Christmas exercises. I was very much struck with their quiet and orderly behavior and attention, and the reverent way in which they listened while we spoke of our Saviour, for it is not always easy to control such a large company of restless little heathen. One explanation of their good behavior is that their teacher is a Christian, having become one through our work there. Japanese children have the greatest respect for their teachers, and where we find Christian school-teachers we usually find docile children.

The second station we visited is one we have opened during the past year, and the Sunday-school is beautifully trained. It almost made the tears come to hear those boys and girls so lately ignorant of the very Name of Jesus recite Psalms and long passages from the Bible, and sing carol after carol about the Saviour's birth. When I spoke to them I asked a few simple questions, and was delighted with their answers.

Miss Pratt writes: One of the most impressive services I ever attended was the one held in the upper room of our little preaching place in this same village of Iwase, a few months later. At this time four young men and one woman were baptized. Mr. Inagaki, pastor of the Union Church in Yokohama, examined the candidates in a very dignified, thorough manner, and most interesting was it to hear the testimony of each one. One had first heard of the true God at one time when two of the Bible-women had gone to teach in another village, the home of this man. One said that he had formerly worshipped the mountain Kauau, in that vicinity, but had bought a copy of *Pilgrim's Progress* and had felt that there must be such a Saviour in the world to-day.

HOME NOTES

REINFORCEMENTS.

ONE of the serious problems on the mission field is the adjustment of fresh reinforcements. The attitude of missionaries newly arrived in a mission station, is apt to be critical. Going from the home land, where experiences may have been circumscribed, it is perhaps natural to take little account of strange conditions and adaptations of varied methods of work to meet them. Judgments rapidly formed are often transmitted to Boards at home, which engender suspicions in the minds of those who direct missions, and serious complications often ensue.

A veteran missionary who had charge of a flourishing work in India, to which had been added a large Famine Orphanage, in emphasizing this point, said: "When my brother joined me, he was full of criticism regarding my management of varied departments. I begged him to suspend this judgment for a year, after which I would gladly listen to his suggestions." At this point the brother quickly interrupted, "By that time I saw that true wisdom and experience had adapted the methods to the work, and I had no suggestions to offer."

Still more, few missionaries are students of the country to which they are assigned, and do not grasp the vast difference in the Oriental and Occidental standpoint. Missionaries who have lived longest, and been most successful in the East, confess that repeatedly they are brought into contact with conditions of which they had no suspicion, and which forced them to modify, if not entirely change, methods now in use.

New appointments should be required to take a thorough course of study in the history and religions of the land to which they are assigned, and the leading characteristics and customs in divers localities. Especial attention should be given to the superstitions and fanaticism which permeate all heathen countries, and to the subtlety of thought peculiar to the Oriental mind, which prevents distinct apprehension of religious doctrine. Lessons thoroughly mastered at the start of a missionary career may avert much distrust in the native mind, and create a sympathetic standard of appeal, whose value cannot be estimated.

A consecrated missionary of great culture and experience in the home land was invited on her arrival in Calcutta to visit the famous shrine of Kali Ghat. She had never heard of it, and could scarcely credit the powerful influence this centre of heathenism exerted throughout India.

Had she been asked any question referring to history or literature, doubtless she could have answered promptly and intelligently. But it had never occurred to her that the religions of India were an important branch of preparation to one who was to labor and perhaps die in that benighted land. That the nation was given up to gross idolatry which enchained the men and degraded the women, was the only point present to her mind, although she had left home and every Christian privilege and crossed half the world to combat it.

Thoughtful observers of opportunities, acknowledge that the mission work of to-day demands a combination of gifts and adaptabilities second to none. If ambassadors from one great nation to another are selected with the most critical discrimination, shall it be said that the messengers of the Most High King need less?

Rather shall we not inaugurate fresh standards for applicants, and be training a vast throng of foreign missionaries, who with deepest consecration shall combine abilities of the highest order, an ideal of exalted pre-eminence, and judgment finely balanced and profound, sufficient to select and adapt means to an end?

TRUE LIBERALITY.

By MRS. R. R. PROUDFIT.

ABOUT thirty years ago, the churches of the French-speaking part of Switzerland (*Suisse Romande*) united in founding a mission in Southern Africa, to which was given the name of "Mission Romande," and where devoted messengers of Christ are working among the Guambas and Zulus of the eastern part of the Transvaal, and in the Portuguese territory surrounding Delagoa Bay. They have labored amidst great difficulties and discouragements; many graves of missionaries, their self-sacrificing wives, and dear little children are the mile-stones of the path which they have trod in obedience to the Master's call; but that their efforts have not been with-

out result is proved by the ten flourishing missionary stations and native churches scattered between Lourenço Marques and Pretoria, from Zulu-land to the northern part of the Transvaal.

During the past year, the missionaries have felt the need of organizing the native churches more fully than hitherto, and of exhorting the officers and members to greater liberality, reminding them of one of the rules of the Missionary Association, viz., that the expense of erecting and maintaining their places of worship, opening and maintaining "annex" stations and the salaries of all native helpers, should be borne by the native churches.

This appeal was not made in vain, and the results have shown that the older converts were those who best understood the duty of Christian liberality. In one of the stations, Valdezia, where the number of Christians had increased only at the rate of four per cent., the gifts in the past year have been four times as large as precedingly; at Elim, increase in membership, eight per cent.—in gifts, threefold. Many other instances of the liberality of these poor converted heathen might be quoted; suffice it to say, that while, on the average, the increase of the membership in these South African churches has been about nine per cent., their gifts in support of the missionary work have shown an increase of twenty-seven per cent.

What have *we* done during that time? Could we not learn some lessons from those poor Hottentots?

LOSE SIGHT OF SELF.

By REV. R. J. CAMPBELL.

GOD has something to do in His wonderful universe, about which He does not consult us. We are put here to live something for God, and the highest satisfaction is when we lose sight of our puny personality and live for humanity. Can you not believe that this is the meaning of the whole thing?

Sometimes we are asked why God permits so much that is evil. Permits! Why, He sends it. Not one of the ills of life could ever touch you, if He did not open the door. The evils of life, as we call them, are not often evils. We mix evil with sin, and talk as if the two were one. They are not; evil is the larger term, and pain may be included

in it. You cannot say that your sufferings were good, but that is what makes man great, and somehow we feel it when we cannot prove it. Some may feel a dread of what is to be, and shiver in anticipation of an evil that is impending. Put it from you. Fear is the last thing which should have any place in the heart of a child of God.

THE SUMMARY.

CHENEVIX states "Christianity is the summary of all civilization; it contains every argument which could be urged in its support and every precept which explains its nature. Former systems of religion were in conformity with luxury, but this alone seems to have been conceived for the regions of civilization. It has flourished in Europe while it has decayed in Asia, and the most civilized nations are the most purely Christian."

WORTHY OF IMITATION.

OF Augustus Hare it was said: "He had the power of throwing himself, out of himself, into the interests and feelings of others. . . Perfect contentedness with what was appointed for him, and deep thankfulness for all the good things given him, marked his whole being. . . Those small things which by many are esteemed as unnecessary, as *not worth while*, these were the very things he took care not to leave undone. It was not rendering a service when it came in his way. . . It was going out of the way to help others, taking every degree of trouble, and incurring personal inconvenience for the sake of doing good, of giving pleasure even in slight things, that distinguished his benevolent activity from the common form of it."

A PRAYER WORTH OFFERING.

OLORD, I covet the ability to estimate Thy praise above the praise of men. I am too glad when men say pleasant things about me; I do not listen as I should or care for what Thou must think of me. Help me to get that true judgment of things that will make me less sensitive to the good opinions of men, and more keenly alive to Thine approval of my actions. Make the humblest and most heart-searching moments of my life those that follow the sound of human praise in my ears.



KOGISHO AT HAYAMA.

FOR MISSION BANDS.

CHRISTMAS IN A NEW PLACE.

By CLARA M. BEACH.

IT is not quite like being a new missionary to go from Cawnpore to Calcutta, where I now am, but this Christmas was a new experience for me, and as the friends at home made much of it possible, I want the privilege of sharing it with them. The preparations for our large number of assistant missionaries, the teachers, and scholars took much time. Photograph frames and mounted Perry pictures seemed to be much appreciated; for we heard, "This is just what I wanted," or "How did any one know I would like that?" We showed our Bengali teachers some mechanical toys, part of which came from home. Almost before we knew it the clock struck ten, and all sang Christmas hymns.

We had two hundred gifts to tie up, and also to prepare the bags for the children, putting in soap and handkerchiefs, tape, needles and thread, and little mirrors. Christmas

the gifts were arranged in a large basket, from which, with pole and hook and line, we fished out our packages. At the Orphanage, where we have a fine lawn, to keep the Christmas thought in mind, we had arranged a large star draped with red and white, using the Stars and Stripes and the Union Jack as a background. Before the gifts were distributed Christmas Bengali and English hymns were sung, and there were many recitations by the children.

The missionaries were invited to a dinner served by the Matron and older High School girls, most of it having been cooked by them. The place selected could not have been better chosen, where we could view the sunset from a wide verandah, beautifully decorated with ferns and mottoes, "Welcome," "A Merry Christmas." The table was neatly laid with varieties of native food; and as we were to eat it in the native fashion, there were no knives, forks, or spoons. Thirteen dishes with curry were served, and fruit of various kinds. I really enjoyed much of the food, and the ability of the girls in cooking is not lacking. Fire-

works ended the Christmas festivities, and all were much pleased with their success.

One often wonders what the vast majority of the Hindus and Mohammedans think about our Christmas Day. They call it the "Great Day," but I fear to many there it means simply a great holiday and much intemperance.

WHY I HAD DENGUE FEVER.

By EMMA O. CLEAVER.

"DO you know why you are having dengue fever?"

So Dr. Garner drew a chair near my couch and told this story.

"You remember there is a very great pagoda in Soochow, China? Lately they repaired the lowest story. As they came to the foundation the workmen refused to proceed, saying the stones were too heavy to lift. So the matter was laid before the gods. The goddess sent word she would help the workmen by giving them the life-strength of three hundred people who should die for this purpose.

"At this announcement, a great disturbance arose in Soochow and the people rebelled against the contemplated loss of life. Once more the gods were consulted. The Goddess of Mercy returned word that the workmen would be given strength by another means, for she would send a plague that would afflict many people for three days. So she sent out dengue fever and you are doing your share to help on the repairs of the Soochow pagoda."

"I am very glad to know to what I am so unwilling a victim," I said. "But,—pray, why does she not stop when the three days are up, instead of adding other troubles to my dengue?"

"I don't know," answered Dr. Garner, and retired from the room before any more questions could be asked. With a groan I shifted my position that I might further consider the kind and unkind actions of the Goddess of Mercy. The epidemic of dengue fever has been so universal that we imagine it has nearly spent itself. No doubt the goddess will soon send out the gongs and drums to "call in" the disease. Wise goddess!

Eleven people of our Compound had it, and scarcely a helper at the Margaret Williamson Hospital escaped.

THE LITTLE PRAYER MEETING.

By ELIZABETH IRVINE.

THE most touching incident of our Christmas in Shanghai occurred a short time before the girls of the Bridgman school retired. I noticed the shadow of two little girls just disappearing into a little dark place used for a book room. I asked what they were doing in the dark, and the younger of the two said, "We are just going to pray." I left them wondering whether this were true, and put my ear to the window to listen. The larger girl prayed most distinctly, "Help" and "Forgive them." Then the little one's prayer was very brief, but who can tell the impression that may have been left on those young hearts at the Christmas service in our Van Santvoord Chapel? It is likely that these little ones have resorted to this place often, and we have not suspected it.

A POSTAGE STAMP A WEEK.

By REV. ERNEST B. ALLEN.

WHATEVER gets our money gets us. Money is stored manhood and womanhood. How much of the energy of your character, stored up in money, does God's Kingdom get from you? *Are you worth a dollar a year to the Kingdom?*

What would it mean for our young people to average a dollar a year apiece? Give it fair figuring and omit not Christ's love for you! A dollar a year would mean:

One postage stamp a week!

A street-car fare once in three weeks!

An ice-cream soda once in three weeks!

Two lecture tickets a year!

One book a year!

A bit of ribbon, plus a handkerchief or two, a year!

A tie, a test, and a trinket a year!

Absence from one football game!

A postage stamp a week! It looks small, does n't it, to put that away?—Our Country.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from February 1 to February 29, 1904.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:	
Mr. Elbridge Torrey, for scholarships, Calcutta,	100.00;
for general work, 350.00; Mrs. E. Torrey,	for support of Parbatti, M. A. M. School,
Cawnpore, 20.00; for general work, 130.00.	Total,
	\$600 00
Girls' Reading Room (Montreal, Canada), per	
Mrs. S. H. Frost, for Emma Barber Scholar-	30 00
ship, Calcutta,	
Mrs. E. Crosby's collection, Miss J. M. Gould,	1 00
Total,	\$631 00

CONNECTICUT.

New Haven.—New Haven Br., Mrs. F. B. Dexter,	
Treas.:	Miss Apthorp, 5.00; the Misses Brad-
ley, 6.00; Mrs. T. G. Bennett, 35.00; Mrs. F.	B. Dexter, 10.00; Mrs. J. M. B. Dwight, 2.00;
Mrs. D. C. Eaton, 2.00; Miss Edwards, 1.00;	Mrs. Henry Farnam, 20.00; Mrs. Samuel
Harris, 1.00; Miss Hillhouse, 5.00; Mrs. J.	M. Hoppin, 1.00; Mrs. J. S. Hotchkiss, 2.00;
Miss Ruth Menyer, 3.00; Miss M. E. Scran-	ton, 20.00; Mrs. J. D. Wheeler, 25.00; Mrs.
Josephine E. S. Porter, 35.00. Total,	\$173 00

NEW YORK.

Alfred.—Y. M. C. Ass'n, Mr. Walter L. Greene,	
Chr. of Miss. Com.	\$4 00
Amsterdam.—Miss J. A. C. Harmon,	5 00
Astoria.—Miss E. B. Smallwood,	5 00
Brockport.—Y. W. C. Ass'n, Miss E. G. Lamb,	
Treas., toward Japanese scholarship,	10 00
Brooklyn.—Mrs. E. E. Robinson,	20 00
Ladies' Guild, Clinton Ave. Cong. Ch., Miss L.	R. Terrett, for girl in Bridgman School,
Shanghai,	25 00
Ch. of the Pilgrims, "Light Bearers Band,"	
Mrs. A. C. Wood, Treas., Mrs. Peter Mc-	Cartee, to endow bed in M. W. Hospital,
Shanghai, in memory of Peter McCartee and	D. Bethune McCartee,
600 00	
Corona.—Mary E. Page Mem'l Band, per Mrs. W.	J. Peck, for child in Yokohama,
30 00	
New York City.—Miss A. Lent (Madison Sq. Ch.),	for Miss Crosby's work, Yokohama,
15 00	
Mrs. Matthew Clarkson,	20 00
Miss L. P. Halsted,	10 00
Miss M. J. Irvine, sale of Chinese embroidery,	17 75
Christodora House, Miss C. L. Palmer, Treas.,	two Bible classes, for Bible Reader, Calcutta,
25 00	
Mrs. S. R. Stone, 100.00; Mrs. Chas. S. Clarke,	50.00; for salary of Miss E. Irvine, Shanghai.
Total,	150 00
DeWitt Mem'l Miss. Soc., per Miss Irvine,	3 40
A friend,	2 00
Subscriptions to <i>Missionary Link</i> ,	71 45
Plattsburg.—Collected by Mrs. M. K. Platt: Mrs.	J. H. Myers, 5.00; Mrs. I. W. Velsey, 1.00;
Mrs. F. B. Hall, 10.00; Mrs. Wm. Chappel,	1.00; Mrs. Jas. Cavanagh, 2.00; Mrs. M. P.
Myers, 5.00; Mrs. Dailey, 1.00; Mrs. Jno.	Martin, 1.00; Mrs. Mary Gilotte, 1.00; Mrs.
Dr. Kellogg, 1.00; Mrs. Lafore, .50; Mrs.	Julia Wood, 1.00; Mrs. Chas. Lezotte, 1.00;
Mrs. Clara Miller, 1.00; Miss H. Bixby, 1.00;	Miss Hubbard, .50; Mrs. Ingals, 1.03; Miss
V. Gilliland, .50; Mrs. Wilson, .50; Sabbath-	School Class, 3.65; for scholarship in Miss
Gardner's school in Calcutta, a friend, 50.00.	Less <i>Link</i> subs. Total,
88 68	
West Point.—A friend, for child in Calcutta and	Japan,
25 00	
Total,	\$1,127 28

NEW JERSEY.

Morristown.—Mrs. F. N. Owen, for Mrs. Emerson,	
Allahabad,	\$50 00
Newark.—Newark Aux., Mrs. E. D. G. Smith,	
Treas., Mrs. P. H. Ballantine, for Miss Davis,	Cawnpore,
200 00	
New Brunswick.—Julia Chamberlain Miss. Band,	Miss Margaret Bevier, Sec'y, for Jhansi
Hospital,	25 00

Trenton.—Normal School, per Miss Newman,	
work in Calcutta,	\$3 00
Slackwood Sunday-School, Mrs. W. J. Grey, for	child, Calcutta Orphanage,
5 00	
Total,	\$283 00

PENNSYLVANIA.

Allegheny City.—Orphan Asylum Band, Mrs. C.	
A. Oudry, for children in M. W. Hospital,	Shanghai,
\$20 00	
Germantown.—W. and O. Band (see items below),	671 00
Philadelphia.—W. F. Miss. Soc., Ref. Epis. Ch.,	Miss M. F. Hammer, Treas., Mrs. A. L.
Lowry, 50.00; in memoriam M. L. D., 50.00, and	S. K. D., 50.00, for scholarships, High School,
Calcutta; Mrs. W. H. Allen, for Lily Allen,	M. A. M. School, Cawnpore, 10.00. Total,
160 00	
Philadelphia Br., Mrs. Wm. Waterall, Treas.:	For general fund, 500.00; Mrs. J. L. Crozier,
for Mary A. Stotesbury Scholarship, 30.00;	Agnes W. Leavitt Scholarships, Calcutta, 30.00.
Total,	560 00
Scranton.—Y. P. S., Grace Ch., Mr. W. W. Mc-	Culloch, Treas., for Jane, Cawnpore,
5 00	
Shippensburg.—Normal School, Miss A. V. Hor-	ton, Treas., for Day School, Jhansi,
4 32	
Total,	\$1,420 32

VIRGINIA.

Charlestown.—Powhatan College, Miss L. E. Rick-	
etts, toward salary of Miss Pratt,	\$10 00
Norfolk.—From Brambleton and Charlotte Sts.	Schools, for Calcutta Orphanage,
3 94	
Suffolk.—Miss L. D. Flora, Chairman of Miss.	Ass'n in College, for Calcutta Orphanage,
5 00	
Warrentown.—Mission Band, Miss S. T. Marshall,	Sec'y, toward salary of Miss Pratt,
11 00	
Total,	\$29 94

MICHIGAN.

Kalamazoo.—Y. W. C. Ass'n, Miss M. Edwards,	
for Jhansi,	\$5 50
Ypsilanti.—Normal Y. W. C. Ass'n, Miss K. B.	Close, Sec'y, for Allahabad,
7 00	
Total,	\$12 50

ILLINOIS.

Chicago.—Mrs. M. A. Hubbard,	\$20 00
Rockford.—Mrs. Ralph Emerson,	50 00
Total,	\$70 00

GARDNER MEMORIAL FUND.

Boston, Mass.—Miss M. B. Means,	\$5 00
Trinity Ch., Mr. F. B. Sears, Treas.,	150 00
Brooklyn, N. Y.—Mrs. E. S. Van Cott,	20 00
New York City.—Miss C. S. Hart,	5 00
Collection at Parlor Meeting, per Miss May,	7 00
Newark, N. J.—Miss P. H. Ballantine,	50 00
Germantown, Pa.—W. and O. Band, Mrs. A. L.	Lowry,
500 00	
Total,	\$737 00
Grand total,	\$4,484 04

ELIZABETH B. STONE, Ass't Treas.

SUBSCRIPTIONS TO MISSIONARY LINK FROM FEBRUARY 1 TO FEBRUARY 29, 1904.

Mrs. J. R. Leonard, .50; Miss Dean, 1.00; Mrs. F. E.	Doughty, 1.00; Mrs. R. Fielding, .50; Miss Ham-
ilton, .50; Miss Pell, 1.00; Mrs. Rainsford, 1.00;	Mrs. Simpson, .50; Mrs. D. J. Reynolds, 1.00;
Miss Thurston, .50; Miss H. Bement, .50; Miss	F. Sabine, .50; Miss P. Sabine, .50; Miss Valk,
.50; Miss Washburn, .50; Mrs. Imlach, .50; Mrs.	W. G. Johnson, .50; Mrs. W. Suttan, .50; Mrs.
R. M. Winans, 1.00; per Miss Easton, 3.50; Miss	Ellen J. Baker, .50; Mrs. Julius C. Bourse, .50; Mrs.

Francis C. Lowell, .50; Mrs. W. K. Halsted, .50; Ronald Baltley, Miss Beulah Williamson, Walter Russ, .75; Mrs. Selah Strong, .50; Miss L. P. Halsted, .50; Morristown, N. J., 2.00; Philadelphia Branch, 0.00; Miss Lucy Dorsey, .50; Mrs. Geo. Bruce, .50; Miss J. B. Smith, .50; New Brunswick, N. J., 1.55; Miss M. E. Scranton, .50; Miss E. B. Smallwood, .50; Plattsburg, N. Y., 14.50; Miss J. M. Gould, .50; Miss J. J. Wood, 1.00; sale of leaflets, .40; calendars, 2.75; adv., Knickerbocker Press, 18.00. Total,

\$71 45

HELEN LOUISE KINGSBURY, *Treas.*

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Cawnpore:		
Mrs. J. H. Moore, for Myra,	\$5 00	
Mrs. A. F. Willenbrock, for Lily Levi,	60 00	
Mr. and Mrs. D. A. Babcock, for Lydia,	5 00	
Mr. W. G. Parke, salary of Miss Deitrich,	200 00	
Total,		\$270 00
For Allahabad:		
Washington Prayer Circle, for Daisy,		15 00
For China:		
Mrs. E. S. Richards, for Bible Woman,	\$30 00	
A Young Man's Tithes, for Mrs. Tsuang,	5 00	
Total,		35 00
For Japan:		
Mrs. E. S. Richards, for Kunijoshi Takaye,	\$60 00	
God freely justifies, for Fukazawa,	5 00	
Scranton Willing Three, for Yamada Karou,	5 00	
A. B. C. F. H., for Yamamoto Some,	6 00	
Our little daughter, for Takazawa Maki,	60 00	
Unto Him, for Harada Shobi,	10 00	
Mrs. A. L. Loury, for Minoura Ko,	60 00	
Mrs. A. M. Hess, for Yamanuka Yasu,	15 00	
For His Pleasure, for Hasaya Matsu,	5 00	
Grace Gospel Ch., for Yoshida Machi,	30 00	
Miss C. L. Huston, for Tanaka Shizu,	60 00	
Rev. C. H. Mytinger, for Nakamura Yasu,	5 00	
Jno. Scott, for Shibata Nobu,	20 00	
Mrs. McMurray and Bisel, for Saiki Yaehiyo,	5 00	
D. E. R., Baltimore, for Minayahi Youi,	5 00	
Total,		351 00
Grand total,		\$671 00

RECEIPTS OF THE PHILADELPHIA BRANCH FOR JANUARY AND FEBRUARY, 1904.

Quarterly interest, Elizabeth Schaffer Fund,	\$54 00
From Miss Eleanor Howard-Smith, for Jhansi Hospital,	5 00
From Mrs. J. Lewis Crozier, for Mary A. Stotesbury Scholarship,	30 00
Through Treasurer: Mrs. Jno. R. McCurdy, and Link, 5.50; Mrs. J. Clifford Jones, 5.50; Mrs. Henry T. Coates, 2.00. Total,	13 00
Semi-annual interest on Agnes W. Leavitt Fund,	15 00
Through Mrs. Lex: Mrs. Chas. H. Graff, including Link, 3.00; Mrs. A. C. Ireland, 5.00. Total,	8 00
Through Mrs. Geo. Erety Shoemaker: Rebecca White, 100.00; Miss Benners, two Links, 1.00. Total,	101 00
Through Mrs. A. F. Lex: Miss Bloodgood,	1 00
Through Treasurer: Mrs. Albert S. Haeseler, 1.00; Mrs. Warrington, Mrs. Waterall, Miss Richardson, Links, 1.50. Total,	2 50
Through Mrs. B. Griffith: Mrs. Griffith, 10.00; Mrs. Gustavus W. Knowles, 50.00. Total,	60 00
Anniversary collection,	18 00
Total,	\$307 50

MRS. WM. WATERALL, *Treas.*

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

SPECIFIC OBJECTS AND THE COST.

For American Missionary.....	\$600 00
" Eurasian Missionary, India.....	\$200 or 400 00
" Bengali Teacher, India.....	\$100 or 125 00
" Bible Reader, India.....	from \$50 to 75 00
" " " Japan.....	60 00
" " " Woman, China.....	\$40 to 60 00
" Child in Japan.....	40 00
" Child in China.....	40 00
" Child in Day-School, China.....	25 00
" Scholarship, High School, Calcutta.....	50 00
" Converts' Home, Calcutta and Allahabad...	50 00
" Inmates of Converts' Home, Shanghai (per month).....	5 00
" Schools in India.....	60 00
" Child in Orphanage, Calcutta.....	25 00
" Child in Orphanage, Cawnpore.....	20 00
" Native Teacher in Day-School, China.....	60 00
" Endowments of Beds in Hospitals.....	600 00

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.
Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.
Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.
For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.
Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.
Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.
General use—
Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.
Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only *Ayahs* (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.
Patchwork—*Basted*, is needed to teach sewing to the younger scholars.
Aprons—Long sleeved, of calico or gingham.
Dresses—Simple pattern, *no ruffles or trimmings*; long in the skirt, that they may suit children of rapid growth.
China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.
For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.
Mary Pruy Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— } Miss Norris.
Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— } Mr. George G. Yeomans.
Mrs. Anna Yeomans Harris.
Miss Elizabeth L. Yeomans.
} Mrs. Mary B. Humphreys Dey— } Anthony Dey.
} Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
} Hannah Edwards Forbes— } Miss H. E. Forbes.
} Adeline Louisa Forbes— }
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown— } Ellen L. A. Brown.
Caroline Elmer Brown— }
Maria Robert—Miss L. P. Halsted.
Zalmon B. Wakeman Memorial—Miss Mary F. Wakeman.

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TESTIMONIALS.

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